

# The South African Outlook

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## The South African Outlook

Here I stand. I can do no other. So help me,  
God.

—Martin Luther

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### Concentration Camps.

An article in a recent issue of the South African magazine *Drum* focussed world-wide attention on alleged concentration camps set up by the Union Department of Native Affairs, to which are sent political offenders, whose presence in their own areas has been considered "inimical to peace and good order." *Drum* published pictures of "Frenchdale, the Concentration Camp near Mafeking," and stated that it had been "discovered by *Drum* ace reporter Can Themba," that it was fifty miles from Mafeking and ten miles from the village of Pitsani. "It is fenced in with smooth wire, and consists of twelve huts, two for each of the six deportees who are there at the moment. It is about 300 yards long by 150 yards wide, and farming is impossible. The deportees complain that, apart from providing the huts, the Government does not support any of them, and life is hard." The article stated "It is true there are no barbed-wire fences, no armed sentries, no forced labour."

The article in *Drum* received great publicity through the London Sunday newspaper, *Reynolds News*, which referred to the camps as "Strydom's black Belsens." In reply the Minister of Native Affairs declared that it was absolutely untrue that there were concentration camps for Natives anywhere in South Africa. The Minister said that exactly the same procedure for banishment of Natives was followed to-day as was followed by previous governments, including that of General Smuts. When a Native in a Bantu area was found to be responsible for disturbing

order, he was sent to another Bantu area where he could not have the same subversive influence. This was done in the interests of the Bantu community, not of the European. There were very few places where more than one person was sent. In the first case, it was the policy of past governments and the present not to create the slightest impression of a concentration camp. Secondly, it was not desired to put a group of people together who had already been responsible for creating disorder, so that they could form a nucleus of trouble-making in their new environment. Generally it was sufficient to transfer a Native to an area occupied by another tribe because usually his influence was limited to members of his own tribal group. There had been a few cases of a Native so abusing his freedom in a new area to which he might have been sent that it became necessary for him to be transferred to another area.

Mr. John Cope, M.P., who is noted for his concern for African advancement, visited Frenchdale, and after inspecting it declared that the camp bore "no resemblance to the popular conception of a 'concentration camp.' Rather should it be described as a South African 'St. Helena' for Native political offenders sent into exile by Ministerial edict for a variety of reasons."

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It is one of the features of our age that journalism is always after a story, and the more sensational it is the better. There can be no doubt that South African legislation in recent years, with its disregard of ordinary legal processes and its constant urge to deal forcibly with those who take a view contrary to the Government, is providing a happy hunting-ground for those whose journalistic stock-in-trade is sensationalism. We believe that the Government would be immune from many of the attacks made on it in South Africa and overseas, if it would depend more on trial in the ordinary courts of the land and less on orders of banishment and other ministerial edicts which so often mean no trial and no right of appeal. Much of the unhealthy agitation of today would lose its power were offenders against public order dealt with by ordinary process and not by what so often seems the arbitrary decree of those in authority.

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### The Group Areas Act.

The harassing effects of the Group Areas Act become clearer with each passing week. On the broader field is



the recent announcement that 100,000 Non-Europeans will have to remove from their homes in the vicinity of Johannesburg. What this will mean in individual hardship and sorrow can hardly be imagined, while its effects certainly beggar description. More clearly too is the country seeing how embarrassing and cruel are to be the results in individual cases. Vast numbers of right-thinking people were shocked when they learned recently how a well-qualified African lawyer, after being welcomed in open court by a judge and European legal colleagues, was being denied rooms beside the latter because of the objections of a small minority of their number. Then we learn from another quarter how in 1886, Europeans in a certain border town, seeing the difficulty of ministers and other educated Africans finding accommodation while in town on legitimate business, fostered the setting-up of African-run boarding houses on convenient sites within the borough boundary. Today such places of accommodation are found in most towns of any size. They have been of great convenience not only to the type of African we have mentioned, but to Europeans, such as commercial travellers, who are accompanied by Bantu chauffeurs and other assistants. It would appear that under the Group Areas Act such boarding-houses are likely to be banished to Native townships away from town centres. We tell the African that he must accommodate himself to our European ways; we entice him to come for employment to our factories and homes; we urge him to use our trains, our shops and our banks. And when he obeys our behests we contrive to make his position as difficult and inconvenient as possible.

\* \* \* \*

### Temporary Guardianship.

Once again Professor B. B. Keet bearded the lion in its den when he told an audience in Stellenbosch that "all forms of guardianship are of a temporary nature only." He was speaking on "Christian guardianship in South Africa", and he made it plain that the time was fast approaching when the guardianship would no longer be from one group superior to another group, because individuals within the African group are rising above some individuals in the European group, and that the formula of guardianship was gradually breaking down. He pleaded for an appreciation of the non-Europeans as individuals who could become friends and fellow-workers, and he expressed the opinion that South African Europeans are faced with the choice between co-operation, with the possibility of co-existence in the future, and subjugation, with its consequent harvest of wrath.

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### The Invention of Printing.

This year has brought us to the 500th anniversary of the invention of printing. In 1456 Johann Gutenberg

succeeded in producing a book using metal letters, punches, dies, ink and a printing press. The first major production of the new process was the famous Gutenberg Latin Bible completed on 13th August, 1456. Like so many great inventors Johann Gutenberg found the going hard. He had constant difficulty in finding money for rent, workers' wages, parchment, proper ink and for what one old document regarding him calls "the work of the books." In time he had to hand over his printing equipment to one of his ex-partners to whom he was heavily in debt. But the honour of inventing the printing press and of producing the first printed Bible belongs to Johann Gutenberg alone. There are still forty copies in existence, and when a copy comes up for sale it fetches a tremendous price, not only because it is the first major printed work but because of the perfection of the workmanship.

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In connection with this five hundredth anniversary the English Service of the South African Broadcasting Corporation is to have three talks, at 4.30 p.m. on 30th September, 7th and 14th October. Particulars are as follows.

September 30th. *How We Got the Bible.* This talk will be about the origin and leading up to the earliest printed Bible and will be given by the Rev. Eric Fenn, Editorial Secretary of the B.F.B.S.

October 7th. *Modern English Translations.* This will be the story of the last fifty years during which all modern translations have been prepared. The speaker will be the Rev. Edwin Robertson, Study Secretary of the United Bible Societies.

October 14th. *Modern Translations in Other Languages.* This story will include the story of the new Dutch version and the new Afrikaans. The talk will be given by the Rev. W. J. Bradnock, Translation Secretary of the B.F.B.S.

Each talk lasts 15 minutes only. The speakers are members of the Bible Society Staff in the United Kingdom.

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### A Notable Diamond Jubilee.

It is not given to many to see the diamond jubilee of a piece of work which they began. Yet this has been the gratifying experience of Rev. James Dewar, a retired missionary of the Church of Scotland. We have learned how on Sunday 1st July, the wood and iron mission church at Kalabasi near Dannhauser in Natal was crowded to capacity with African and European friends who had come to remember that in 1896 Mr. Dewar arrived as a missionary from Scotland to begin work in that place. Mr. and Mrs. Dewar were unable to be present—they reside in Pretoria—but their son, Dr. Ronald Dewar, of King



Edward VIII Hospital, Durban, was at the celebration, and to him were handed gifts for his father and mother. A particularly pleasing feature was that the conception of the celebration and the planning and fulfilment of the arrangements came spontaneously from the African people. Heartfelt tributes were paid by African and European speakers to the value of the work and influence of the pioneer missionaries.

All Mr. Dewar's work was performed within the borders of Natal. He had the distinction of being elected in 1924,

the second Moderator of the General Assembly of the Bantu Presbyterian Church. He had also the distinction of being the first to occupy the chair for a second term, being again elected Moderator of the 1934 Assembly. Mr. Dewar retired in 1939. Mr. and Mrs. Dewar have enjoyed excellent health, but naturally the burden of years is affecting bodily power. We offer them congratulations on the celebration of the jubilee, and we pray that more and more for them "at eventide it may be light."

## Rhodes University Divinity Faculty

**T**HE Annual Report of the Professor of Divinity at

Rhodes University once more records a welcome increase in the number of students. Last year, which had the highest number so far reached, there were 58, but this has been exceeded this year when there are 67 students in the various courses. Among full-time students the Anglican, Congregational, Methodist and Presbyterian Churches are well represented, and in most of the classes the ecumenical character of the department is evident.

Professor Robinson says: "In a short time the Department will be able to look back on ten years of existence, and in that comparatively short period it has established itself firmly in the life both of the Churches and of the University. A glance at the number of student-courses which fall within its borders will reveal that the teaching of theological subjects has become an increasing and considerable part of the total teaching activity of the University, a part which, remarkable as it may appear, compares tolerably well with any other part. Moreover the interest and even the enthusiasm of our students, as they begin to grasp something of the significance of contemporary movements in the various spheres of theological study, promise well, I think, for live ministries in the future; and it is gratifying to my colleagues and myself to hear already from former students of the relevance they have discovered of their work at Rhodes to the practical tasks of the Christian ministry."

This state of affairs as reported by Professor Robinson is a very encouraging feature of contemporary university life in South Africa. The distinctions gained by the students in the courses offered by the university promise well for the future of sound religious instruction in our small community. By a happy provision of the S.A. Universities, which is applicable to law as well as divinity, students may, if their course is directed to the Church, take their B.A. degree with a limited number of divinity subjects, and may even graduate with theological majors. Last year 11 took this course and 2 others included Biblical

Studies as one of their majors. One student completed the requirements for a Diploma in Theology and one the degree of Bachelor of Divinity. Otto Beit and Rhodes Scholarships were won by Divinity students, and others are proceeding overseas for more advanced study.

It is pleasant also to record that Divinity students share in the general life of the university, in the residencies student societies and in sport. Some have been elected senior students and sub-wardens in their houses, and their influence has been felt for good in other ways.

It is gratifying also to learn from other sources that the accommodation in Livingstone House, of which the Warden is the Rev. L. A. Hewson, was fully taken up by Congregational, Methodist and Presbyterian Divinity students, and that St. Paul's Hostel for Anglican students is being enlarged.

While congratulating Professor Robinson and his colleagues on this encouraging report, we must express our deep sorrow that he has resigned his chair in order to become Professor of Systematic Theology in the University of St. Andrews. St. Andrews is the most ancient of the Scottish Universities and the election of Professor Robinson to this chair is a tribute both to his standing as a scholar and a teacher and, indirectly, to the Department at Rhodes. As this faculty in its short history of ten years has surrendered its Dean to two older universities overseas, we may be permitted to hope that it will now enjoy under Professor Robinson's successor a long term for consolidation.

The new Head of the Department is the Rev. W. D. Maxwell, B.A., Ph.D., D.D., who was educated at the universities of Toronto and Edinburgh, at both of which he graduated with high honours. He has had much pastoral experience in Edinburgh, London and Glasgow and has lectured at universities in Scotland, England, Holland and Natal. From 1941-45 he was senior chaplain to the forces. We wish him well as he enters upon his important task.



## Conference on Christian Literature for the Bantu of Southern Africa

A CONFERENCE on Christian Literature for the Bantu of Southern Africa was held in Johannesburg from 7th to 10th August, 1956, under the auspices of the International Committee on Christian Literature for Africa in collaboration with the Christian Council and the Dutch Reformed Churches of South Africa. Arrangements were in the hands of the Continuation Committee which was appointed by the Inter-Racial Conference of Church Leaders held in December, 1954, with Mr. F. J. van Wyk as Honorary Secretary; and the organisation was excellent. Replies to exhaustive Questionnaires had been tabulated and summarised; the set speeches with which each session was to open were printed and distributed in advance, so that more time should be available for discussion; and simultaneous interpretation from Afrikaans into English was provided. The attendance of members and observers was most representative—although the presence of a larger number of Africans would have been preferable; and the Administrator of the Transvaal indicated his recognition of the importance of the Conference and its subject by consenting to deliver the Opening Address. Throughout the Conference the Rev. Dr. G. B. A. Gerdener was Chairman, accompanied on the platform by the Vice-Chairmen, Revs. C. B. Brink and Dr. R. H. W. Shepherd. A welcome personality, whose interventions were invariably marked by an intimate knowledge of the field of enquiry and down-to-the-earth good sense, was the Rev. Claude de Mestral, Secretary of the International Committee.

A full report of the Conference is to be published, and no attempt will be made here to anticipate its appearance. But it may be possible to outline at least some of the chief topics that were discussed and to adumbrate a few of the matters to which fuller attention is to be given.

There are between twenty and thirty Protestant Mission Presses at work within the area represented by the delegates: and an Exhibition of Publications held during the Conference, while not including entries from all these Presses, did succeed in giving an idea of the impressive range, in subject matter and in format, of their output. It is not only books that are published: there are also four weekly periodicals, twenty-three monthly magazines, twenty-five publications issued quarterly and a further fourteen issued at yearly or half-yearly intervals. As a number of the Presses have been in active existence for many years, the volume and extent of their contribution to Christian Literature for the Bantu is considerable: and it may be that this was not sufficiently appreciated (or at least, mentioned) during the Conference—an omission which was perhaps occasioned by recognition of the vast

amount still to be done and of the urgency of the need to do it.

For there are many "gaps" in the Christian Literature available. The replies to the Questionnaires listed a dozen, each noted by from eight to twenty of the corresponding churches and societies: they ranged from devotional books to books on home and family life or on health and hygiene and included the engaging suggestion of "General Healthy Material," surely capable of much sub-division. Twenty-one additional "Needs" were mentioned; and speakers from the floor pointed out others, such as theological literature designed for the use of divinity students, and—in the new circumstances of Bantu Education—text-books in the vernacular. But a survey of existing literature is to be made, or rather, something more detailed and searching and complete than a survey: and it will then be possible to systematise and evaluate the present store and to assess which gaps most need closing—they will vary, of course, from language to language, a further complication in this manytongued land. Looming large indeed is the need for Bible translation: a great deal has been achieved, for in Africa (we were told) the Word of God exists in about 400 language forms, yet "the whole Bible is to be had in only 34 African languages, and the complete New Testament in a further 70 of these languages." Conference, it should be said here, recorded its appreciation and gratitude to the British and Foreign Bible Society for its century-long work of Bible translation and under-cost distribution; and also pleaded for more appropriate quantities of Scriptures, since the continued shortage was gravely handicapping the work of evangelisation.

Conference was clear that there was no aspect of life on which the light and guidance of the Gospel should not fall: "ignore the application of Christianity to daily life and your readers lose interest in its literature," said one speaker. It was also aware that the time to provide constructive reading matter is *now*, and that there is not a day to lose in ordering plans for the provision of such literature as may be necessary for the moulding of sound and healthy young Churches. Secularisation, it was declared, is fast gaining ground: secular literature has a far greater appeal to Africans at this juncture than has religious literature; it is less limited in the scope of its material, less repetitive, less discouraging of critical discussion than are Christian publications, it is much more liberally illustrated, and it deals with the topical, social problems of the times. A comparatively new but most significant development in secular literature for the Bantu is the publication of monthly magazines *designed to sell*—three of them have a combined



circulation of 236,000 and are believed to be read by six times that number—and to this end offering to their public articles that are exciting and popular because of their appeal to the Africans' sense of frustration or eagerness for europeanization or ambition to assimilate western culture.

The reading public disclosed by the circulation figures of these magazines is, of course, a factor of moment in any consideration of Bantu literature, Christian or otherwise. And it was possibly here that the Conference displayed a less than realistic grasp of the situation. Emphasis was placed, unduly (as I believe), upon the analphabets as constituting by far the greatest group and upon the immensity of the adaptation, physiological, intellectual and spiritual, required of the African to whom Christian books are to be presented: much of that adaptation has surely been made by now. The quotation from a Unesco Report that from seventy to eighty per cent of the people are illiterate is less daunting when translated into numbers: for it then emerges that, counting school children, "between 2,800,000 and 3,000,000 Bantu in the Union are able to read a simply-written article in a newspaper or periodical," and that some two-thirds of that number can read and understand a simply-written article *in English*. The number must be great also of those in the fringe-group, inarticulate perhaps but not illiterate, who may be found of an evening with book on knee at hut-door, able—and willing—to probe their way slowly but comprehendingly through Bible or commentary, newspaper or magazine, in their own language, and for whom the Christian missions ought to cater more deliberately than they sometimes do. Yet the Church must not rest until all are equipped to benefit from reading matter; and Conference gave support to all efforts that seek to extend literacy, and urged the Churches to foster schemes for 'fundamental education.' In this connection, it directed to the Department of Native Affairs a request that the regulations for the opening and maintenance of approved evening schools and continuation classes for adults should be revised and simplified. (In view also of the dislocation and disturbance of educational progress inseparable from major revisions, Conference appealed to the Department not to make drastic changes in the existing orthographies of Bantu languages without full consultation with the Churches concerned, the Publishers and the British and Foreign Bible Society.)

Conference did not, however, indulge in many specific resolutions. The themes that rose again and again in the course of the discussions were matters of such vital importance that too facile pronouncement upon the issues involved would have been foolish. They were therefore referred for further study and possible implementation to a Commission for Christian Literature for the Bantu, which is to be established by increasing to fifteen the membership of

the Continuation Committee of the 1954 Johannesburg Inter-Racial Conference of Church Leaders.

Foremost amongst these matters is the need for co-operation between the Churches and Societies serving this Field. While it would be wrong to require of any of these a surrender of its individuality, it is important that duplication should be reduced and if possible eliminated, essential that needs should be met even when the sponsoring body is unable to meet their cost, and still more necessary that the full resources of combined Christian effort should be brought directly to bear upon the provision of Christian literature to the Bantu. The Commission is therefore charged to evolve, within the next twelve months, a scheme for a form of co-operation and to refer it to the Churches for their advice. It is probable that when the Churches have commented upon this scheme a further Conference will be convened.

Modes of improving production are also to be dealt with by the Commission. One is the question of publishing a Christian magazine, as far as possible in the main Bantu languages of Southern Africa, and capable of competing with the secular "commercial" magazines. Considerable stress was laid on the need for a magazine of this type, and some delegates were eager to set its value as a Christian instrument above that of books: a view more likely to commend itself to those acquainted with the city African than to missionaries accustomed to the more reflective pace of the rural reserves. The possibility of publishing books of religious instruction which will be acceptable to all or at least several denominations, and the provision of textbooks in Bantu languages for theological colleges and day schools are also to be studied, as has already been indicated.

Books have, of course, to be written before they can be published; and much attention was given to the training of Bantu authors. Several speakers emphasised the desirability that literature for the Bantu should as far as possible be written by the Bantu (and printed and bound by the Bantu, for that matter), and various useful suggestions were made as to how this may best be effected—one of them, that the remuneration should be adequate, preferably on a royalty basis.

Distribution—getting the book to the reader—is also to receive the attention of the Commission. The recommendation of a number of members that a central wholesale bookstore, with regional depots, should be established, will be considered along with more general suggestions; and the possibility of the display of books in exhibitions will be explored. (One simple aid to distribution I venture to pass on to the reader—that he might, at Christmas or on his own birthday, give suitable Christian books in their own tongue to his servants).

Closer cooperation with the International Committee is



to be sought, and the formation is to be encouraged of Regional Literature Committees, which might be able to do much to serve more locally all the wide objectives already mentioned.

Conference expressed the desire for the formation of an Association of the Publishers mainly concerned with Christian Literature, for the exchange of information and to make provision for the gaps to which reference has been made; and Dr. Shepherd was requested to convene a meeting of the interested bodies. To this Association, one assumes, will in due course be presented the Catalogue

of Christian Publications available in all Bantu languages, which *Informo* is to prepare.

The Conference would have been worth while if it had done no more than reveal how great and complex is the task awaiting the Churches and how helpful in the face of such a task is the coming together of so many in consultation and fellowship. But we believe that it will be found to have done much more than that: by stimulating the resolve to get the task well done and by establishing the machinery required for its performance and accomplishment.

W.A.

## The Position of Adams College

### A MINISTERIAL PRONOUNCEMENT

**I**N recent weeks the position of Adams College has been frequently referred to in the press. Towards the end of July, SAPA intimated that the Department of Native Affairs would take over Adams College from 1st January, 1957. Intimation was made that it will be classified as a State Bantu school, with a teachers' training section, a secondary education section, and other sections.

We have seen a copy of the letter which was addressed to the Secretary of the College, stating that the Minister had accepted the recommendation of the Native Affairs Commission that the registration of the schools connected with Adams College, as private schools, could not be approved.

The letter contains the following:

"Among the reasons which led to this decision educational considerations carried the most weight. One is that it is considered essential that the Adams Training School, which was closed down last year, should be continued as a centre for teacher-training in this area, and should be re-opened at an early date. Since at present a training school can operate only as a government Bantu school, the associated schools—secondary, practising and industrial—must be classified either as community schools or as government Bantu schools.

"The Minister also considers that the door has to be left open for the Bantu community concerned to assume responsibility for the management of their own schools and school hostels when they are considered ready to do so. The classification of these particular schools as government Bantu schools will be a first step in that direction.

"The Minister appreciated the Council's views in connection with preparing students for responsible leadership, but considers that leaders for any particular Bantu community should be produced from within by the community itself, in relation to its needs. A heterogeneous collection of students from all over the country at any particular

boarding institution must needs be unrelated to the development of community interests.

"Incidentally it is also the Minister's view that European bodies which desire to establish and maintain private schools should be prepared to do so with funds from their own resources, and not on the basis of increased school fees. In that Adams College will have to collect fees from the pupils enrolled, at least in part, it fails to comply with this policy.

"Assuming that the American Board will be prepared to negotiate in the matter of making its buildings available for school purposes, the Minister envisages the following development at Adams Mission Station:

"As from January 1957 the Training School will be re-opened for the training of teachers, and the associated schools, together with the Training School, with possible reclassification at a later stage as Community schools under a Bantu school board.

"The hostels will be conducted as Departmental hostels until such time as the Bantu school board may be considered ready to assume control.

"Teachers now employed in these schools will be free to apply for appointment under the conditions of service published last year applicable to teachers in government Bantu schools."

Mr. D. Calvert McDonald, chairman of Adams College (Incorporated), later made the comment. "When the South African Board of Governors originally took over the assets and responsibilities of the American Board of Commissioners for Foreign Missions at Adams College in 1940, the transfer was naturally conditional upon the maintenance of certain broad objects and ideals. The insistence of the Minister and his advisers now removes the possibility of continuing to serve these ideals."

Mr. McDonald said it would now be for the American Board, in conjunction with the Government, to come to an agreement. There were about 350 African pupils at the



College. As he understood the position, he visualised that the school would carry on under the Government Bantu education system.

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Amid much that could be said concerning the official statement, there is one passage that calls for comment because of its extraordinary character. We are told that the Bantu community "should be produced from within by the community itself, in relation to its needs. A heterogeneous collection of students from all over the country at any particular boarding institution must needs be unrelated to the development of community interests."

This doctrine is promulgated in a country whose schools and universities are noted for, and proud of, drawing their alumni from every quarter of the land. In a country, too, which has inherited the traditions from Europe where the "wandering scholar" has been for centuries a familiar and much-lauded figure. South Africa's curse of "isolationism" is assuming a new and dangerous local and national form when it is argued that a "heterogeneous collection of students from all over the country at any particular boarding institution must be unrelated to the development of community interests."

Perhaps, however, we should meet the argument with the laughter that it will inevitably encounter in educational circles beyond South Africa. Nor can we take it with any seriousness when we read in the *South African Who's Who* the entry under the name of "Hendrik Frensch Verwoerd,"—"educ. Wynberg H. S., Milton H. S. (Byo., S.R.), Brandfort (O.F.S.), Stell. Univ. and several overseas universities in Germany and U.S.A."

As we know that others in high office in the Department of Bantu Education have also been "wandering scholars," loving to be members of heterogeneous collections of students, we would advise that other more convincing arguments be "thought up" in future in publishing such far-reaching decisions.

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Sire, it belongs in truth to the Church of God . . . to receive blows and not give them, but may it please you to remember that it is an anvil that has worn out many hammers.

—Beza to the King of Navarre.

## The Swaziland Missionary Conference

THE Swaziland Missionary Conference, which meets biennially, was held this year in the main church building of the Raleigh Fitkins Memorial Hospital at Bremersdorp from August 7-9.

The Reverend Mr. Bengu of Durban was the guest

speaker each day in the devotional periods. Those in attendance included representatives from practically all Protestant mission groups working in Swaziland, both European and African.

Each day there were both joint sessions of European and African representation and separated sessions. There was quite a wide range of subjects discussed, from juvenile delinquency to outstation churches.

On Wednesday P.M. the Conference was honoured with a visit by the Resident Commissioner, the Honourable Mr. Bryant Morgan. He used his visit as an opportunity to present an award for notable service to Miss Strand of the New Haven Mission. Dr. David Hynd, Chairman of the conference, in his farewell remarks to the Resident Commissioner, reviewed many notable things which were accomplished during Mr. Morgan's term of office in Swaziland. Mr. Morgan also paid his respects in a farewell message to the Swaziland missionaries in view of his imminent retirement.

Rev. and Mrs. Smith visited the Conference on Thursday P.M. and the Rev. Smith gave a most helpful message on the use of Christian literature in Evangelism.

The warm spirit of co-operation between missionary organizations and close collaboration in the work of Evangelizing in Swaziland is surely the outstanding feature of this missionary Conference. Also the pertinent messages of the Rev. Bengu made this conference one long to be remembered, along with the generous hospitality of the Bremersdorp Nazarene Mission station in entertaining such a large group of workers which provided the finishing touches in making such a profitable gathering possible.

Dr. David Hynd was re-elected as President of the Missionary Conference and Mr. Glass of the South African General Mission was also re-elected to serve as secretary for another term.

W. C. BRADLEY.

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## Our Readers' Views

### AFRICAN MISSIONS HYMNOLOGY

To the Editor, *The South African Outlook*.

Sir,—A colleague of mine overseas is revising Julian's Dictionary of Hymnology and I am seeking to help him with the above section. I should be very grateful if you would please print this letter asking Mission Superintendents to send information of any mission hymnals revised or produced since 1907.

Yours truly,

REV. FRED BENNETT

Box 300,  
Newcastle,  
Natal.



# The Dutch Reformed Churches in South Africa

## AND THE PROBLEM OF RACE RELATIONS

*(The Federal Council of Dutch Reformed Churches in South Africa appointed an "ad hoc" Commission to prepare a report on the attitude of their Churches to the Problem of Race Relations. This has been presented and approved by the Synodical Commission of the Dutch Reformed Church in the Transvaal. An English translation was recently published. We feel this document to be of first-class importance, and we intend to publish it in full, by means of several instalments spread over some months. Part I appears below.*

Editor, "S. A. Outlook.")

AT the twenty-fourth meeting of the Federal Council of the Dutch Reformed Churches in South Africa, held in Durban on the 8th June, 1955, this Commission was instructed to carry out the request of the meeting of professors of 1953, namely to follow up the findings of the Commission for Current Problems with "further investigation and clearer formulation," and "to prepare a statement for publication overseas," interpreting the viewpoint of the Dutch Reformed Churches.

Enquiries having been made and consultations held with professors, ministers and officials of the Church, the following report has been prepared and is submitted to the Churches for consideration. The Commission has been authorized to add the names of all collaborators in order that the Churches may have some idea of the degree of unanimity which was reached in formulating this report.

### A HISTORICAL OUTLINE :

1. Since the founding of the Colony in 1652 serious attention was given to the preaching of the gospel to the heathen also. Baptised slaves and other non-whites were accepted as members of the Mother churches (and later the daughter churches), so that the gospel was preached and the sacraments administered to them together. At an early stage, however, it was customary that special seats or a part of the church building be reserved for the non-whites.

2. The Commissioner plenipotentiary Hendrik Adriaan van Rhee de tot Drakenstein, who visited the Cape in 1685, decreed *inter alia* that a separate school should be erected for the children of slaves. Amongst other things the regulation laid down that the teacher should take them to church on Sundays, and should see to it on Wednesdays and Saturdays that they learn either the Catechism or the Shorter Catechism by heart, depending on the stage of development they had reached.

3. In subsequent years the Church proceeded along this road which had been taken. Towards the end of the 18th century, under the leadership of Dr. Van Lier and Ds. M. C. Vos, who were always keenly interested in

missionary enterprise, the non-whites were ministered to as separate groups with a distinctive religious life and needs, although they were still members of the mother church. At Tulbagh, for instance, in the spacious house which Mathilda Smith had built "for the special religious services for the heathen," ds. Vos sometimes had an audience of 180 people. In 1798 the institute (gestig) in Long Street was also used more expressly for the non-whites. Further, with respect to the trouble which missionary Maanenbergh was causing in Cape Town, the chairman of the church council (ds. C. Fleck) reported to the presbytery of Amsterdam that "this brother" wished to undertake the teaching of slaves, and he objected to this "because we need no special missionaries for this task . . . as the church council has appointed persons to undertake this work." An example of mission work of this type among the slaves, (i.e. separate ministry under the auspices of the local church council), was to be found in the Wagenmakersvalley where the endeavour of Daniël le Roux was richly blessed.

4. The internal mission of our Church followed this pattern—the natural pattern of life in this country—and thus Leopold Marquard was set apart as missionary to preach to the non-whites; and as in Cape Town, so at Tulbagh, Malmesbury, Swellendam and Graaff Reinet, *institutes* (gestigte) were erected for the purpose of ministering to the spiritual needs of the non-whites and as places of worship for them, originally according to their own choice, if they so desired, and later at the request and on the decision of the church councils, that they should partake of the sacraments in these institutes *only*. It is worth noticing that church accommodation was provided for the non-whites as a community, even when all were not excluded from worshipping with the Europeans.

5. That our forefathers did not intend to exclude the non-whites from the communion of the Church, is clearly indicated by the following: At the first meeting of the Presbytery of Cape Town it was decided: "That the teaching of the Bible and the spirit of Christianity oblige one to allow such persons (of colour) to partake of Communion along with those Christian-born." While in some congregations the sacraments were served to all simultaneously, irrespective of colour or social standing, and in other congregations the coloured members sat down to Communion after the Europeans, this question was also raised at the Synod of 1829. The Synod decided in favour of the simultaneous partaking of Communion, without discriminating on the grounds of colour or parentage. (In the Presbytery of Cape Town there were, how-



ever, at that time some who objected to this.) In 1837 the Synod appealed to its congregations to provide sufficient free pews in their church buildings for the heathen who attended the services. Ministers were urged to "adapt their discourses from time to time, either wholly or in part, for the instruction and awakening of the heathen in particular."

6. (a) The need for the preaching of the gospel in their own language led to separate services for the Bantu, as was the case at Beaufort West where, with the assistance of an interpreter, services were held for the Fingo as early as 1843.

(b) The decision to ordain missionaries solely for the preaching of the gospel to the heathen (1824), the founding of the "Zendingen Genootschappen" or Missionary Societies (1834), and the decision to christianize the natives and to group them in parishes (1834), paved the way for the founding of separate indigenous congregations (and afterwards churches). In this respect the decision of the Synod of 1834 is significant: In article 9 of the Constitution for native congregations it was laid down that members of these congregations, provided with their regular certificates of membership, would be admitted to the Dutch Reformed (European) congregations "where no Reformed congregations exist." But if they moved to a district where there was a native congregation, their certificates of membership would be transferred not to the European, but to the non-white or Bantu congregation.

7. Along with this natural separation with respect to services, catechismal teaching and observance of the sacraments, a proposal was made to the Synod of 1857 which arose from a decision of the Presbytery of Albany and of the congregation Stockenström. A few Europeans had moved into this congregation of Hottentots and Coloureds who belonged to the Dutch Reformed Church, and had enjoyed church privileges with the non-Europeans. In 1855 a group of 45 European members asked the Church Council to arrange for them to partake of Holy Communion on a separate Sunday. The Church Council refused their request on the grounds that it conflicted with the formulary for the communion service, the articles of faith and many passages of Scripture. Soon afterwards the European members asked that the Communion be served to them on the same Sunday, but after the usual service, in their own cups and by their own deacons. This request was referred to the Presbytery and the Presbytery of Albany decided unanimously "that, as a concession to prejudice and weakness, it be recommended to the Church Council of Stockenström to serve one or more tables to the new or European members after the Communion had been served to the older members of the parish (namely the non-whites)."

This decision was laid before the Synod of 1857 by ds.

Shand who inquired "whether the Synod approved of it that in those congregations of the Dutch Reformed Church where it was so desired, the coloureds should enjoy their Christian privileges and church rights, separately and in separate buildings, although under the jurisdiction of the Church Council." After discussion a motion by ds. A. Murray (snr.) was carried by a large majority: "The Synod considers it desirable and scriptural that our members from the Heathen be received and absorbed into our existing congregations wherever possible; but where this measure, as a result of the weakness of some, impedes the furtherance of the cause of Christ among the Heathen, the congregation from the Heathen, already founded or still to be founded, shall enjoy its Christian privileges in a separate building or institution (gesticht)."

8. Even before this momentous decision voices had been raised urging the grouping of the non-whites into separate congregations. In 1845, for instance, some European members of Swellendam requested that in future the coloureds should celebrate Holy Communion separately in the special hall, or else they would withdraw their support from the Church and secede under another pastor "who would not act in this way."

9. The decision of the Synod of 1857 did not meet with general approval, as appears from the writings of authors like ds. H. D. M. Huet: "One Fold and One Shepherd" (1860), and others. Other writers defended the standpoint of the Synod and pointed out the privileges that separate congregations would hold for the non-whites.

10. At a conference of missionaries, held at Worcester in 1879, the first constitution for the Mission Church was drawn up. In 1881 the first meeting of the new Church was held at Wellington. Only five mission congregations were represented, and when it was proposed that all the mission congregations be compelled to join the Mission Church, many objections were raised. "All those interested in the matter did not feel that the situation was ripe for the founding of a mission church." (H.C.M. Grebe). The question was not, however, the desirability or otherwise of indigenous churches, but rather at what stage they should be founded.

11. In 1881, then, the Dutch Reformed Mission Church was established and became the first of the great number of separate indigenous churches which were to be founded by the Dutch Reformed Church. The number of congregations of the Mission Church grew slowly. We read, for example, that at Fransch Hoek missionary T. Haylett arrived in 1894 and only afterwards managed to organize the non-white members of the Mother Church into a separate mission congregation.

12. At the Synod of 1880, when the constitution for the Mission Church was approved, the commission concerned motivated this step as follows: "With the burn-



ing desire to advance the growth and extension of the Internal Mission of the Dutch Reformed Church, to the honour of our exalted Saviour and King, the following is laid down: 'That all Mission Congregations, founded by the Dutch Reformed Church and her Internal Missionary activity or related to her in any other way, will form the Dutch Reformed Mission Church . . .'

And at the same Synod it was reported by the Sub-commission for Internal Missions and accepted by the Synod: "The Commission is of opinion that, if the scheme for the founding of a Dutch Reformed Mission Church in South Africa is approved by the Synod, the above-mentioned congregations could then very suitably join this Church in accordance with the specially designed clauses. The Commission considers this desirable both in the interests of the abovementioned congregations and of the suggested Dutch Reformed Mission Church."

13. At the Synod of 1883 the question of the continued existence of the Mission Church was seriously considered. It appeared that a few congregations supported by the Mission Board had not joined the Mission Church. Dr. Hofmeijr and ds. A. A. Louw moved: "The Synod instructs the Mission Board to inform the Mission Congregation of Beaufort West that the Synod, (according to Articles 217, 220 and 221), expects her to join the organized Mission Church, as it is stipulated there . . . At the same time the Chairman of the Sub-commission for Internal Missions is instructed to urge those congregations, which have not yet joined the Mission Church, to do so."

14. Since 1881 no less than eight indigenous daughter churches have been founded by the Dutch Reformed Church and the ninth will D.V. be founded in June 1955. These indigenous churches and the dates of their establishment are as follows:

- (1) The Dutch Reformed Mission Church of South Africa on 5th October 1881 at Wellington.
- (2) The Dutch Reformed Mission Church of the Orange Free State on 9th March 1910.
- (3) The Church of Central Africa (Presbyterian) (together with the Scottish Missions of Blantyre and Livingstonia) in October 1926.
- (4) The Dutch Reformed Mission Church of Transvaal on 2nd March 1932 at Vredendorp.
- (5) The Dutch Reformed Mission Church of the Orange Free State in Rhodesia on 3rd July 1943.
- (6) The Dutch Reformed Bantu Church of South Africa on 6th November 1951 at East London.
- (7) The Shona Reformed Church on 9th September 1952 at Morgenster, Southern Rhodesia.
- (8) The Dutch Reformed Mission Church of Natal on 30th October 1952 at Ladysmith.
- (9) The Reformed Church of Benue, Nigeria, will be founded in June 1956.

15. Extracts from the synodical decisions, taken at various times, clearly indicate the sincere motives behind the founding of these churches:

(1) *The Dutch Reformed Mission Church of the Orange Free State*

The recommendation, which was adopted by the Synod in 1909, motivated the founding of a Mission Church as follows:

"whether it will not serve to bring about a more effective furtherance of our Internal Missionary Endeavour if the various mission congregations in our country are constituted into one Mission Church."

At the same Synod the draft constitution was adopted which led to the founding in 1910.

(2) *The Church of Central Africa (Presbyterian) (1926)*

The Dutch Reformed Mission Board of Nyasaland decided at Mkhoma 17—25 September 1923:

"We honour the ideal of a Native church for Central Africa."

And the General Mission Board made the following recommendation to the Synod (October 1924):

"Our Mission Board has felt this step is not only extremely desirable, but also possible, and the General Mission Board has devoted serious attention to it. Considering the numerous sects which are also infiltrating into Nyasaland, it has become imperative to bring the natives together with a spiritual tie, which can only be found in the Gospel, and to unite them in one Church.

This Commission has decided to recommend that the Synod grant permission to carry out this step."

A motion to this effect was carried by a large majority and a vote of thanks adopted for the statesmanship and Christian spirit shown in accepting the invitation to found one Church with the Scottish Missions.

(3) *The Dutch Reformed Bantu Church of South Africa (Cape Province)*

At the Synod of 26th October 1945 a decision was approved which declared itself "in favour of the founding of a Bantu Dutch Reformed Church as soon as the time is ripe . . . and of a re-classification of the spheres of activity in the Trans- and Ciskei. The number decided on, is 16. Out of this number the congregations of the future Bantu Dutch Reformed Church must develop." And on the same occasion a draft constitution for the *Dutch Reformed Bantu Church of South Africa* was accepted.

At the Synod of 1949 it was reported:

"Our prayer is that the successful founding of the Dutch Reformed Bantu Church, which will provide a spiritual home for the natives of the Cape Province, will be the glorious climax to the natural growth and extension of God's kingdom, not only in



the Trans- and Ciskei, but in the whole of the Cape Province."

The Synod took cognizance of this with approval and appreciation and the Dutch Reformed Bantu Church was established on 6th November 1951.

(4) *The Shona Reformed Church (Southern Rhodesia 1952 :*

The General Mission Board motivated its founding as follows :

" In Mashonaland it is strongly felt that the church which has been built up is now ready to form its own Synod."

The head of the Mashonaland Mission wrote :

" Together the two Dutch Reformed Missions (of the Cape Province and the Orange Free State) should, by the grace of God, be able to establish a powerful indigenous church in Southern Rhodesia "

The Synodical Commission granted permission for its establishment and approved the constitution which was handed to the daughter church on the day of its founding, 9th September 1952.

**B. CRITICAL REVIEW OF HISTORY :**

1. From the above historical survey it appears that the founding of separate Churches sprang from :

(a) A realization of the cultural and social needs of the non-whites and a sincere attempt to minister to them more efficiently and to train them for church independence and leadership. " In all that time there was never any thought of oppression or neglect. On the contrary, as their numbers grew and their buildings and separate congregations multiplied, provision had to be made for their better development and for their acceptance of responsibility and leadership. For this reason the coloured members automatically left the European congregations and established their own congregations, which in 1881 resulted in the founding of an independent Mission Church." (G. B. A. Gerdener). It is interesting to note that the ministry in separate buildings was undertaken by enthusiastic friends of missions,—a proof of the desire to bring the Gospel to the non-whites in the most effective way. This action paved the way for the founding of separate indigenous churches.

(b) The fact that some European members preferred to attend separate communion services and to worship independently of the non-whites. Undoubtedly the motives here were grounded on social and hygienic considerations and on the racial attitudes of the nineteenth century. Possibly the danger of miscegenation played an important part. As early as 1809 there were cases of miscegenation in Graaff Reinet; originally such cases were dealt with in the same way as immorality among Europeans, but afterwards these

cases called forth a stronger reaction and stricter proceedings from the Church Council. (T.N.H. in Kerkbode 22 Sept. 1948).

2. It is clear that the decision of 1857 had only separate places of worship in view, and in this decision there was no intention of excluding the non-white member from the European congregations and vice versa. The present custom in our Church, that each racial group is limited to membership of its own Church, must be regarded as a result of :

- (a) the founding of indigenous churches, each with its own interests and aspirations ;
- (b) the cultural, social and other differences of the various ethnic groups ;
- (c) the practice of ministering to the spiritual needs of the non-whites separately by specially trained missionaries (not ministers) because of differences of language and for other reasons ;
- (d) the great social and political repercussions of the first half of the 19th century. This must possibly be regarded as the chief reason why the policy and opinion of the Church with regard to this matter underwent such a remarkable change, in the half century between 1830 and 1880.

3. That the decision of 1857 and the founding of indigenous Churches, as well as the origin of the custom at that time that members from a specific race could only join their own Church, was a matter of practical policy and not of principle, is proved by the following :

- (a) The families of European missionaries and other Europeans often worship in the Mission Churches.
- (b) The inclusion of two non-white congregations (St. Stephens and Stockenström) in the Mother (European) Church and the presence of their delegated elders at Presbyterian and Synodical gatherings.
- (c) The special services at some places which are attended by believers from all racial groups. It is worth noticing that not one of the Federated Dutch Reformed Churches has ever legally or in any other way forbidden the communion of believers from the various racial groups.

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Other things being equal, the man who habitually joins in worship is a better educated man than he who does not. And this is not simply because he grows and develops under Christian instruction, as of course he does, but because he learns to enter sympathetically into others' needs. Those hymns, prayers and devotions are not for one but for all. . . . the lonely, the sorrowful, the fearful, the sick, the bitter, the eager, the hopeful, the defeated—they are all there, and you worship with them and for them.

—Innes Logan.



## An African Nurses Graduation

*On 15th August there was held at the Lovedale Hospitals a Nurses' Graduation Ceremony and Presentation of Prizes. The nurses who were graduating took publicly the Florence Nightingale Pledge. The address on the occasion was given by Dr. Alexander Kerr, formerly Principal of the South African Native College. (Editor, "South African Outlook.")*

DR. Kerr said: I count it a privilege to be invited to be present at this ceremony this afternoon and to be asked to say a parting word to those nurses who have successfully completed the course they entered upon three and a half years ago. It is always a pleasure to recognise effort sustained over a protracted period of training, as it must be an inspiration to the outgoing student nurses and their contemporaries to have the successful completion of their training linked by symbolism with the world-renowned pioneering labours of Florence Nightingale. The first duty therefore of those of us who are assembled here is to congratulate those nurses who are this afternoon being received into an honourable profession, after an act of dedication, the memory of which, we hope, will be a permanent support and encouragement to them through all the years of work that lie ahead. We also congratulate the staff of the hospital upon a fine piece of service in adding so many to the effective army of those who strive in the front line against the ills and the accidents from which no human frame seems entirely free.

I am glad also of the opportunity afforded me of paying tribute to two branches of the medical profession, doctors and nurses, without whose skill and attention, on more than one occasion in the past, I certainly could not have been here to-day. Thirty-three years ago, for a period exceeding twelve months, I was in the uninterrupted care of physicians and professional nurses, of a succession of them, both in this country and overseas. Ten years ago I again came under their ministrations when, by the skill of surgeons and the care of nurses in this country, I was saved from at least partial blindness. I think therefore I may claim to have studied both branches of the medical profession as much as they have studied me! Shall I tell you the result of my researches, in my own case and in others,—what it was that specially struck a member of one profession about the professional activities of those who belonged to another?

A sick person, as you well know, has plenty of time to indulge in reflection and, especially when he is convalescent, plenty of inclination to do so too. Generally he has more time than he needs, even allowing for generous periods of sleep, and sometimes the only thing he can do with it is to employ it in studying the other members of the household, the privileged visitors who are allowed to see him, his doctors, if he has more than one, and his nurses,

of whom also he sometimes needs more than one. If I were to sum up in one word my impressions of the relations that I observed existing among those attending me—the relations that is between the doctors themselves and between doctors and nurses—I should say that that word would be the professional *courtesy* that they showed to one another. Another phrase describing the same thing that comes to mind might be "mutual deference." The doctors, whether they were alike in length of experience or not, or older and younger, seemed always to listen attentively to one another, to defer to one another's opinion, to respect one another's professional standing, and to exchange their ideas amicably as though they were partners in the search for truth, as indeed they were. I remarked also how faithfully the doctor would consult the nurse, would seek her opinion or report on what had happened since his last visit, and would show her how much he depended upon her observation. I noted also the anxiety of the nurse to report accurately to the doctor and I could easily understand how much the success of the treatment depended upon their close co-operation. Such relationships between members of the same or related professions seemed to me ideal, and I felt myself wondering how many years of training, practice and experience were required for perfection.

You nurses who have gained your certificates will now have to apply the instruction and training you have received here, in circumstances which may be very different from those you have been accustomed to in this hospital. Every day of your service will add to your experience and enable you to carry out more effectively the basic principles of your training, even if the place you have to work in and the instruments you have to use are vastly inferior to anything you have been accustomed to here. Most of your work, of course, will be under the supervision of a doctor and you will have loyally to carry out his directions, for his is the final responsibility for the treatment; but a doctor will not always be within call. In the conditions obtaining in this country you may not see him for days. You will therefore have to rely often on your own knowledge, on your own professional judgment, sometimes on your own common sense. That may be the time when your powers of initiative may be called upon, when you may be suddenly confronted by a case in which coolness, courage, and the conviction that what you are doing is sensible, will be your mainstay. In fact, the course of your work will always require to be governed by two principles which on the face of them appear to be contradictory, namely: obedience to medical instructions, and initiative when precise instructions are wanting, or an unforeseen condition has arisen.



To illustrate what I mean by initiative I want to tell you about the prompt action of an African woman student, who was not a nurse, but who probably saved a native child from death. Her name was Laura, and she was a Fort Hare student. One day the attention of the students in the women's hostel was attracted by the screams of a native child. When some rushed out to see what was happening they found this child clutching the strand of wire which acted as a stay for an electric standard. They saw that though the child was evidently in agony it could not release its hold of the stay, and that there must be some defect in the insulation of the wires carrying the current. It was afterwards discovered that one of the porcelain insulators was defective and was leaking current into the pole and thence to the stay. There was obviously no time to be lost and no workman was at hand. Laura knew enough science to know that before she could free the child she had to have some non-conductor of electricity to work with. She ran into the hostel to search for something suitable. Her presence of mind was, I think, brilliantly displayed. She seized the first bentwood chair she saw and by means of its leg which she was able to insert between the hand and the wire, she prised the child free from its hold and so released it, happily none the worse to all appearance. For the speed, simplicity and effectiveness of this action some of us have long had a great admiration.

For an illustration of an African nurse's competence I turn to an account I wrote thirty-five years ago, for the *Christian Express*, of a visit I paid to a small cottage hospital in New Brighton location. I came upon it accidentally the other day when I was searching among some old papers. Here it is in part: the date is 1st December, 1921. After explaining that the hospital was simply a converted bungalow I wrote, "Three times a week the Medical Officer of Health visits the hospital, but apart from such oversight, Nurse Dora is in full charge, day and night. The place was beautifully clean, and everything about it, including the garden, was in excellent order. There were six or seven patients on the day of my visit, some with enteric fever and some with influenza. Occasionally I was told, a man would be brought in from the 'east end' with a broken head, or there might be a woman who had been ill-treated. . . . Nurse Dora does not confine her interests within the walls of her hospital. She knows her location thoroughly: the type of house which sends most patients, the prevalent diseases, the habits of the people, the families that are over-crowded, the rents of the different classes of house, the number of children attending the schools, the religious denominations at work in the location, and indeed all that concerns the welfare of the inhabitants. I came away. . . . feeling that I had discovered the most inspiring feature in present day Native community life."

Sister Dora has now retired, I believe, but I hope that

her example will not be lost on some of those who are being dedicated to-day. I call your attention to this record because I wish to emphasise that there was more than medical competence in Sister Dora's service. She carried out her duties to the letter: but she looked beyond the walls of the hospital to the lives of the people outside and interested herself in all that made for the welfare of the inhabitants of her community. She had the spirit of a true missionary and you nurses also must never forget that you owed your training to a missionary foundation, and in your work you must promote, and put into practice throughout life, the missionary gospel in which you have been reared. Your most fitting reward will be the number of your patients and others who will at the end of your time rise up and call you blessed.

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**Character training is the backbone of the nursing course. . . . to turn out good nurses who are at the same time good women, conscientious as well as skilful, liberated in mind from superstitious ideas of disease and armed in soul to fight for and with their people against the evils that degrade their personal and community life.**

—Dr. Neil Macvicar.

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#### **Receipts that need no stamps.**

The *Cape Times* Durban correspondent recently reported a matter which is of considerable interest to ecclesiastical, charitable and educational institutions of a public character, and may in the end save them considerable sums of money. The correspondent stated:—For the past three weeks scores of schools, welfare organizations and churches here have been paying out money unnecessarily to the Government in receipt stamps, according to a Natal University research worker. Under the Finance Act of 1955, gazetted on June 19, the usual 1d. stamp is not required on receipts issued by "any ecclesiastical, charitable or educational institution of a public character." The university worker said that he had found the paragraph in his researches and that as far as he was aware it had never been publicized. A quick investigation had revealed that virtually none of the organizations concerned was aware of the exemption and that even large institutions which issued many receipts had continued to affix stamps for sums of more than £1. An official of the Department of Revenue confirmed that the institutions mentioned in the Act had been exempt from receipt duty since June 19. It was unlikely that many would know about it unless they had read the Act. Receipts from institutions which were exempt under the Act had the same validity as legal documents as stamped receipts from organizations which were exempted, said the official.



## How Shall They Hear?

*At a time like the present, when many Christian leaders in South Africa are concerned about the closing of many doors of opportunity amongst the African peoples in the Union, and are justifiably anxious as to the consequences, it is good to be reminded that the Spirit of God is still at work calling men and women who are responsive, and guiding them to points of urgent need.*

*A recent number of "Die Kerkbode," the weekly organ of the Dutch Churches, contained a very engaging testimony from a young minister in the Transvaal, the Rev. C. W. H. Boshoff, who is one of the two dominees serving the Dutch Reformed congregation of Belfast. Towards the end of last year he wrote a most interesting article for the same paper, which appeared in the first issue for 1956, in which he set out for the benefit of other congregations facing a similar problem the plan which the Belfast church had adopted of setting one of their ministers free to give a considerable amount of his time to the service and supervision of the local 'mission' congregation, for which it was not possible to afford the cost of a whole-time missionary. But now, only a few months later, a new call has come, which is here set out in Mr. Boshoff's own words. Readers will be interested to know that Mrs. Boshoff is a daughter of Dr. Verwoerd, the Minister of Native Affairs.*

### THIS IS HOW IT HAPPENED

**E**LSEWHERE in this number of (*Die Kerkbode*) appears a short message to the effect that we are leaving our sphere of work in Belfast in order to offer our services in a great unworked field.

Inevitably the questions will arise in many minds, How did it happen? What led to it? And, especially, since Belfast has a definite plan of work which is often described as experimental, the question may be raised whether we have begun to doubt the rightness or the practicability of this plan. Happily we can still give the same answer as we gave in our article in *Die Kerkbode* early in the year. We believe that the plan is sound, that it gives us many opportunities and unquestionably offers our country congregations a solution for a perplexing problem. Moreover a number of congregations have followed this example.

Nevertheless we have resolved to lay down our work here, and a different call has been kindled in our hearts.

Actually the matter began in this way. The burden of the deficits in our missionary work in the Union has pressed heavily upon our hearts: on behalf of it we have both prayed to God and pleaded with our people. At a camp of the Students' Christian Association we made the acquaintance of Dr. Strassberger, the woman travelling secretary of the Student Volunteer Movement. She travels all over the country and pleads the cause of missions

in our universities and colleges. We invited her to join us in a tour through the mission areas of the N.E. Transvaal and thus to come into contact with our need.

We came to Philadelphia, where about 90,000 Natives are ministered to by one missionary and his helpers. There is, for example, one evangelist in a district with 16,000 heathen round him. Our church is the only one doing missionary work there, save that the Lutheran mission has one small outpost in the whole area to which a Native minister pays a visit once a month.

From there we went to Klipspruit in Sekukuniland, where live more than 100,000 and the Rev. and Mrs. Malan with a builder carry on a lonely struggle. Great areas with thousands of inhabitants cannot be reached with the Word, because it has been necessary to concentrate elsewhere.

The situation is pretty much the same at Mondingshoek. But our hearts shrank within us when we dropped down into the Lowveld and came to an area where 300,000 Natives are living and our church has not as yet had a single worker. Lack of funds makes it impossible to call a missionary and all that can be done in the name of our church is the stationing of an evangelist.

Back at home again we prayed with renewed earnestness. At a *kerkraad* conference which followed just then Dr. Strassberger dealt with the first topic, "The need of a time such as this." She set it out as a growing world need, as the need of Africa and of the land round about us, and also, especially, as an individual need. Before the eyes of my soul the picture of our tour came to life. Mile after mile, hut after hut, thousands and yet more thousands of raw heathen, dying without Jesus!

The Tomlinson Report says that we need an additional 8,000 ordained men at once. Professor Bezuidenhout reckons that we must provide 400 additional men. I read in a daily paper that our D.R. Church is giving already over £600,000 annually—400 more men will call for another £400,000, which means that we need a million pounds a year.

That Sunday I preached on Matt. 9: 37, 38. In my heart the need was throbbing like a pulse, "The missionary need is calling... the missionary need is calling..."

I asked my wife, "Do you think that we can give up our privileged and anxiety-free existence in order to offer for 'the need of such a time as this?'" and her answer was, "With others we can plead, and for others we can pray; for ourselves we can only offer ourselves." We knelt together and prayed, "Here we are, Lord; send us, send us to a field where there are no workers and no money to place any, and in Thy grace use our offer for capturing the youth of our church and getting them to lay themselves on



Thy altar. Open the hearts of Christian people to give to this cause until Thy work is no longer in default."

After earnest prayer we have come to the conviction that the Lowveld is specifically the field to which we are called. First we discussed the matter with our colleague and his wife, and prayed with them, and then we had to negotiate with the missionary committee of the 'Ring'—the people who have no money and who by synodal resolution had to pay minimum salaries. They considered the matter prayerfully and decided to share with us the venture of

faith and to guarantee what was needed and more, although they had no money at all. We have accepted this with the reservation that we shall do as we believe to be right about it. It is said that Roman Catholic workers use what money they can save for the purpose of development work.

Perhaps as you read this you sigh in your heart, saying "Lord, what is one family more going to mean over against such a need as this?" And in my soul I sigh with you. But our sighs swell into groaning and prayer—"O Lord of the harvest, send forth the labourers into the harvest!"

## A New Zealand Mission in Southern Rhodesia 1906-1956

### JUBILEE CELEBRATIONS

*By the Rev. Basil Holt, M.A., B.D.*

**T**HE hot African sun poured down on the koppie at Ingome. In a clearing at the edge of the bush some hundreds of Africans sat in massed array, men and women apart. The bright print dresses of the women provided splashes of colour here and there in the crowd. Under an improvised roof of thatch supported by poles the Europeans—whose cars and trucks were drawn up in the shade of nearby trees—sat listening to friendly words from Southern Rhodesia's Prime Minister. Then arose an old man, a European tall and slender, with snow-white hair and pointed beard. A subdued murmur passed through the crowd, but quickly died away.

The old gentleman spoke of early days, when he and his colleague and their wives had come to plant the gospel there at Ingome. A wild spot now, it was even wilder then. "I remember," he said, "how every morning at dawn a beautiful klipspringer would leave its lair on yonder koppie, come tripping by our mission houses and then disappear into the bush. Presently a leopard followed, sniffing all about where the buck had been! I was puzzled as to how the klipspringer knew just when to get up every morning, so as to be on his way before the leopard caught up with him. Perhaps a monkey brought him his morning tea, woke him up, and told him it was time to be off!"

A chuckle of amusement passed through the rows of silent listeners, some of whom were old enough to remember the scenes he described. For this was one of the meetings in connection with the Fiftieth Anniversary of the commencement of missions in Southern Rhodesia by the Associated Churches of Christ (Disciples) in New Zealand, and the speaker was Mr. F. L. Hadfield, M.B.E., the first missionary whom they sent out, and that was in 1906. He commenced in Bulawayo, and then moved to Ingome in the Lundi Reserve (then called the Belingwe

Reserve) about 100 miles north-east of Bulawayo near Shabani, in 1912.

After the service, conducted by an African pastor, and including Communion in the open air, the large crowd trooped along a trail through the bush to a spot under overhanging trees, where was a grave and a stone with the simple inscription: "William Waldron Mansill, 1881-1913." For the site of the mission proved unhealthy, and both Hadfield and Mansill were stricken down with heat strokes and fevers. Mansill passed away, after not quite two years of missionary service, leaving a young wife to whom he had been united in marriage for only eight months. As we stood with bowed head by the graveside, our hearts went out to Mrs. Mansill, happily still with us after forty-four years, vigorous and well and as interested as ever in the mission to which her devoted husband gave his life. In due course a daughter was born and named Hazel Ingome, and to-day Miss Mansill conducts a Sunday School of 600 pupils in the African location in Bulawayo.

Besides Ingome the New Zealand Churches of Christ had stations also at Bulawayo and Intini when in 1915 they opened two new stations in the Belingwe Reserve. One of these at Dadaya grew to be the head station, and is one of the most successful missions of all denominations in Southern Rhodesia. It was here that most of the Fiftieth Anniversary Celebrations were held during a long weekend (July 7-9, 1956).

The work grew and prospered under a succession of missionaries. Hadfield himself resigned and took up secular work to relieve the mission of his support. He went into politics and became a member of the old Southern Rhodesian Legislature. The "Hadfield Report" on Native Education is still cited. A couple of years ago he was made M.B.E. But neither business nor politics could



divorce him from his first love. Instead they were made to subserve the interests of the Gospel and he has remained a churchman and a missionary to the last.

Through the Great Depression the work of the Dadaya Mission, as it has come to be called, prospered in spite of difficulties. In 1932 there were 1,343 decisions and 568 baptisms. For a spell in 1933 Mrs. Mansill and her daughter carried on alone at Dadaya, until Mr. and Mrs. Garfield Todd arrived in 1934.

Garfield Todd was brought up in the Churches of Christ in New Zealand, and was trained for the ministry at their Bible College in Dunedin and at the University of Otago. Mrs. Grace Todd after matriculating at Invercargill High School and completing the usual course at the Teachers' Training College had spent an additional year, specialising in Physical Education. Under these two competent and consecrated workers the work grew by leaps and bounds.

To-day there are forty-eight churches in the Lundi Reserve connected with Dadaya as the central station. There are nearly 5,000 children enrolled in 33 schools under 130 teachers. These village schools extend from Dadaya itself to Zungudza 210 miles away. Two new schools will be opened next year, and, it is hoped, six or seven more in 1958. There are Primary, and Secondary Schools and a Teacher Training School at Dadaya, and next year it is hoped to establish a Theological College for the training of ministers and evangelists. Out of only six secondary schools for Africans in Southern Rhodesia, four belong to this New Zealand Churches of Christ Mission. There are now twelve missionaries at Dadaya.

The Mission recently moved from Old Dadaya (which became an outstation) and is now located on 300 acres given to the Mission by Mr. Todd from his own private ranch. The property overlooks the Ingezi River—still the abode of crocodiles—and the new railway line to Lourenco Marques passes hard by.

Practically all missionaries and their wives at Dadaya are trained school-teachers. Some of the men are ordained ministers as well. As they are qualified as Government school-teachers their salaries are paid from Government grants. The New Zealand Mission Board selects them as missionaries, pays their passages out and the cost of their periodical furloughs home. In 1934 when the Todds began their work Government grants to Dadaya Mission totalled £300 per year. To-day they are well over £30,000. This indicates both the growth of the educational work and the confidence of the Government in it.

For the last eight years of his nineteen years' Superintendency Mr. Todd was M.P. for Shabani district. Even the asbestos mine officials of nearby Shabani admired the vigorous manly young missionary and his gracious wife.

When Sir Godfrey Huggins (now Lord Malvern) became Prime Minister of the Central African Federation in 1953 Garfield Todd succeeded him as Prime Minister of Southern Rhodesia—the first missionary ever to become Premier of his country. But he, too, is as interested as ever in the missionary task of evangelism and education. He is a member of the Dadaya Missionary Council and a Trustee.

The spirit of evangelism is very much alive at Dadaya. It is wonderful to see how in this educational mission all connected with it are encouraged to "seek first the kingdom of God and his righteousness," and yet this is done without priggishness and without high educational standards suffering in the least.

The climax of these Jubilee Celebrations was reached in the laying by Mr. Hadfield of the foundation stone of the new Dadaya church, which is to seat 600 people and to be the finest building on the mission premises.

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### THE QUOTATION

Jesus was a peasant surrounded by peasants. But that is not all the truth. When the centenary of the invention of the locomotive was celebrated in one of the cities of England, a procession was held in honour of George Stephenson, who at the time of the invention was employed in a mine. In the procession were many notable people and many learned societies. But at the end of it came a company of humble miners, with a banner on which were the proud words, "He was one of us." All the peasants and working-men of the world can say of Jesus, "He was one of us." But He had also His friends among the highest in the land; among such women as those that ministered to Him of their substance, as St. Luke relates; among the highly placed rulers of the Jews, and among such as Pilate's wife and Joseph of Arimathea, the rich man in whose tomb His body was buried. Go through any recorded period of the life of our Lord and you find that both rich and poor stood round Him in His early and in His later years; that while He numbered some of the choicest souls in His intimate circle, He won also the hearts of the degraded and the base; that while in His public ministry the poor furnished to His needs out of their scantiness, the liberality of the rich also found an outlet in His service; that the business man and the mystic learned from Him the heavenly wisdom, and the illiterate and the cultured pressed into His company.

—Anon.

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